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BIOGRAPHY.

*Sketches of the Life of the Rev. Dr. ROBERT SMITH,
Pastor of the Presbyterian Church at Pequea, in Lancaster
County, in the State of Pennsylvania.*

DOCTOR SMITH, who was so long distinguished in the churches of Pennsylvania as a preacher of the first eminence, as the superintendant of a respectable academy for the instruction of youth, and as a teacher of theology, was sprung from a Scotch family who had migrated to the city of Londonderry in Ireland, and afterwards passed over to America, while he was yet a child, about the year 1730. His ancestors, both by his father's and mother's side, were substantial farmers; and, for several generations, had been distinguished for a vein of good sense, and fervent piety, running through both families. The first period of Dr. Smith's life furnishes few materials to the biographer. He lived in retirement with his parents on the head waters of the river Brandywine, about forty miles from the city of Philadelphia. At the age of fifteen or sixteen years, he became a subject of that gracious influence which so eminently accompanied the preaching of the Rev. Mr. George Whitefield, during his first visit to the churches in America. Young Mr. Smith, who had a mind turned to reflection and reading, had his attention powerfully arrested, and his heart deeply penetrated by the truths of the gospel, under the discourses of that celebrated orator, and most pious minister of Jesus Christ. Having become a fervent believer in the doctrines of salvation, he conceived, at the same

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time, an ardent desire to qualify himself to preach to his fellow-sinners that precious gospel, the ineffable consolations of which he felt in his own soul. His pious parents readily concurred in his desire; and, with their permission, he placed himself under the instruction of the Rev. Samuel Blair, who had established a useful and important seminary in Pennsylvania. Here he pursued several years, first his classical, and afterwards his theological studies, under a man who was inferior to none, in the soundness of his understanding, and the penetration of his mind; who was a profound divine, and a most solemn and impressive preacher. In Mr. Blair, besides an able instructor, and an excellent model of pulpit eloquence, he possessed the advantage of an admirable example of Christian meekness, of ministerial diligence, and of that candour, liberality, and catholicism of sentiment towards those who differed from him in opinion, without dereliction of principle, which are among the most amiable features of character that can adorn a disciple, and, especially, a minister of Christ. Under such instruction, and with such an example continually before his eyes, Mr. Smith made great and rapid improvement both in classical and theological knowledge. By Mr. Blair he was much esteemed and beloved; and, in 1750, was, in the same year, licensed to preach the gospel, and married to a younger sister of his preceptor. This lady was distinguished by a sound understanding, uncommon sweetness of disposition, and sincere piety; and was an excellent assistant to him in the education of their children. To these they both devoted much time, to cultivate in them the habits of virtue and religion, and to infuse into their minds, at the first opening of their powers, the principles of a warm and rational piety. In his absence, she always conducted the daily devotions of the family with a dignity which ensured their respect, and with an unaffected fervour which could not fail to touch their hearts. By this lady Dr. Smith had seven children, two of whom died young, two embraced the profession of medicine, and three entered at an early age, on the sacred ministry of the gospel, and have since filled some of the most respectable stations in the church, as well as in the literary institutions of this country. By a second marriage, with the worthy and respectable widow of the Rev. W. Ramsay, he left one daughter, who, at his death, was very young.

In 1751, he received the pastoral charge of the Presbyterian church in Pequea, in the county of Lancaster, in the state of Pennsylvania; in which station he continued to officiate with great reputation and usefulness till his death. He was ordained by the Presbytery of New-Castle; the Rev. Dr. Rodgers of New-York, then pastor of the church of St. George's, and a very young man, presiding as moderator of the Presbytery.

In 1784, he received the degree of Doctor of Divinity from the college of New-Jersey; and seldom has that degree been more deservedly conferred.

Few men in the ministry have been more useful, or more esteemed than Dr. Smith. He entered it with the purest zeal for the glory of his Redeemer, and the salvation of mankind; and his whole soul was devoted to the faithful discharge of the duties of his sacred office. The predominant character of the mind may often be better discerned from small circumstances than from those great occasions on which a man, by the inspiration derived from the objects which surround him, may be raised above his ordinary standard; and Dr. Smith, though a man remarkably modest and even diffident in the deliberative assemblies of the church, has been often heard to say, that, in the pulpit, he never knew the fear of man. He was so occupied with the solemnity and importance of his duties, that the opinions of men were forgotten: his mind was so filled with the divine presence, before which he stood, that wealth, that station, that talents, that whatever is most respected by the world, was lost to him in the majesty of God. The character of his preaching therefore, as was to be expected from a frame of mind so habitually devout, was remarkably solemn and fervent. The Holy Scriptures, in which God has been pleased to convey his will to mankind, he regarded as containing the happiest language in which to interpret divine truth to the people. With the sacred volume he was perfectly familiar. And his sermons were usually filled with the aptest allusions and illustrations drawn from this precious source. The doctrines of the gospel he delighted to express in the terms of scripture; those doctrines especially which have been in any degree the subjects of disputation, and the cause of division in the church. An enemy to controversy, he believed that Christians were more nearly united in sentiment, than in the expression of their several creeds. In the copious use, therefore, which he made of scripture language, he hoped to gain a double advantage; on controverted subjects, he would create less offence and irritation; and in illustrating and enforcing divine truth upon the hearts of his hearers, he thought that the language of the inspired writers would come home with more authority to the conscience than the finest periods of human eloquence. In this, perhaps, he was not deceived, particularly in that field of labour which he had especially marked out for himself; for he was uncommonly successful in convincing secure sinners, in comforting and establishing believers in the faith of the gospel, and in conciliating the affections and confidence of pious persons of all denominations. Preaching the gospel, and publishing the grace of the Redeemer, was his most delightful employment;

ployment ; in which he exhibited an example of the greatest diligence and zeal, not only among that people with whom he was more immediately connected as their pastor, but throughout an extensive district of country, in every part of which he was often employed in these pious labours. He was, indeed, incessant and indefatigable in the service of his divine Master, till, at length, he wore down to a slender thread, a constitution originally vigorous ; and his death, at last, which took place in the midst of the most active discharge of his duties, was not the effect of any particular disease, but of the gradual waste of nature occasioned by continual and excessive exertions.

Dr. Smith, shortly after his settlement at Pequea, founded a grammar school designed chiefly for the instruction of youth in the Latin, Greek, and Hebrew languages ; in which, by his great assiduity both in study and in teaching, he had made himself an eminent proficient. In this school he always employed the most respectable teachers ; and its celebrity soon made it the resort of a large number of young men from various parts of the states of Pennsylvania and Maryland, who here received their classic education, and have since filled many of the most honourable stations in church and state. Along with their literary studies, he took uncommon pains to infuse into their minds the principles of a pure, warm, and rational piety ; and he often enjoyed the consolation of seeing his pious endeavours remarkably blessed. With very few exceptions, all who received the elements of their education under his direction have ever proved serious, steady, and uniform friends of religion ; and the church still continues to bless his memory for the great number of faithful and successful pastors who have been reared under his care. For many of his classical pupils, as well as others, returned to him from the College to complete their theological studies under his direction, in whom they were sure to find an able instructor and an excellent model of practical preaching. In the pulpit, he opened to them with skill the treasures of the scriptures ; he illustrated with clearness the speculative doctrines of religion. But his great excellence as a preacher lay in strong and convincing appeals to the consciences of sinners, in the various knowledge which he discovered in the workings of the human heart, and in the tenderness with which he led the convinced and penitent soul to its true rest and hope in Jesus Christ. Vice he ever reprov'd with seriousness and dignity, without austerity ; and the pleasures and the hopes of religion he recommended to believers with that glow of sentiment and expression, which could only proceed from a heart filled with the grandeur and consolations of its subject. Beloved and esteemed by all the pious throughout that extensive sphere

sphere which he had especially marked out for his ministerial labours, the spiritual father and instructor of many of the clergy, distinguished for his faithfulness, his ability, and unceasing activity, in his sacred functions, he was, during a long course of years, regarded with uncommon veneration in the churches. His whole soul was in his duty; and, when fatigued and worn down with active service, as he often was towards the close of life, if a new opportunity of doing good presented itself, the ardour of his mind reinvigorated his debilitated system, and, in an instant, he forgot his weakness. This character of activity and zeal in fulfilling whatever he conceived to be his duty, accompanied him with undiminished vigour to the utmost period of his mortal course. The last act of his life was attending a meeting of the board of trustees of the college of New-Jersey, at the distance of one hundred miles from home, when his constitution was now wasted to a shadow. On his return, in which he suffered extremely both from debility and pain, when he had nearly reached his own church, in which he was about once more to perform a duty ever dearest to his heart, he stopped at the house of a friend* to recruit a little his exhausted nature. He met the family with all that placid serenity which was his custom, and which the habitual spirit and hopes of the gospel alone are calculated to inspire. He requested permission to retire a little to rest, and in a few minutes, without a struggle, calmly and sweetly breathed away his soul, in the act of meditating new services to his Redeemer. And the same smile with which he entered the house seemed to be only fixed upon his countenance by the hand of death.

Such was the end of this excellent man in the sixty-third year of his age. A rare example of pious activity, and the power of combining numerous duties in perfect order, and in the shortest compass of time. It is difficult, at this distance of time, to give dates with precision, or enter into minute particulars, in the history of a man, whose modesty never suffered him to keep, or leave any memoirs of so useful a life. It is of more importance to know, that he hardly ever suffered any of his moments to go to waste. He was a faithful attendant on the judicatories of the church. He was often abroad among vacant churches, and societies of people destitute of the stated ordinances of religion, for the purpose of preaching to them the gospel of salvation, which was at once the labour and the pleasure of his life. When at home, he slept little, he rose early, and after spending the morning in his study, and his closet, he appeared to be almost always in the pulpit, among the families of his charge, comforting and encouraging them with
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* Robert Hunter, Esq. of Brandywine.

his pious advice, and instructing their children in the principles of the gospel; or in the midst of his school assisting his teachers, and superintending the progress of his pupils; or animating and directing his theological students. Often he embraced all these duties in the same day; yet with such perfect order and dispatch, that they never seemed to interfere with one another. When apparently exhausted, the evening devotions of the family exhilarated and refreshed him again. Devotion, and the service of his Redeemer, appeared to be to him, if I may use the expression, the *elixir of life*. When he was weak, it evidently repaired his strength; when he was exhausted, it restored his spirits. The character of his devotion was, at once, fervent and rational, humble and serene; it mingled the deepest sense of human imperfection with the confidence of faith; the humblest penitence, with the cheerfulness of hope. Never, during the period of a long ministry, was he withheld by sickness from entering the pulpit on the Sabbath, except once. And then, although confined to his chamber, by a fever, having assembled the principal members of his church, and being placed in an easy chair, he spoke to them with his usual energy on the comforts, the duties, and the joys of religion.

He was certainly among the most able theologians, the most profound casuists, and the most convincing and successful preachers of his age. He died as he lived, beloved and revered by all, who had the happiness intimately to know him; and his memory will long be precious in the western churches,

ON THE DIVINE REQUIREMENTS.

1 John v. 3.—“*His commandments are not grievous.*”

(Concluded from p. 349.)

FROM what hath been advanced, it follows,

1. All the commands of God are reasonable. God, as the great Creator, Preserver, Proprietor and Sovereign of the world, has an original and independent right to the services of all mankind. The world is his vineyard. Men are labourers in it. He has a right to require them to labour for himself, to the extent of the ability he hath given them. And so long as he requires no more than this, his commands must appear reasonable in the view of every enlightened conscience.

2. Men may never plead *inability*, as an excuse for disobeying any of the divine commands. Sinners sometimes say, that they would gladly obey the commands of God, *if they could*. But
this

this is both absurd and impious. It is *absurd* ; because God requires no one to do any thing, which he is not able to do. It is *impious* ; because it is really censuring the ways of God as unequal and unjust. It is repeating the complaint of the slothful servant, and calling God a hard master. To say that we *cannot* obey any of the divine commands, is saying that we *ought* not to obey them ; that God is a tyrant for imposing them ; and that wicked men and evil spirits are to be justified in their disobedience to the holy and righteous Sovereign of the universe.

3. Sinners need no new powers or faculties, either of body or mind, to enable them to obey all the commands of God. God does not require them to use any powers or faculties, which they have not. Were it true, that the original powers and faculties of men are impaired or lost by the fall, it would not be necessary for them to have these repaired or restored, in order to enable them to yield obedience to all the divine commands ; for God requires men to do no more than they are really able to do, with the bodily and mental powers and faculties which they now possess. He does not require them to increase their mental powers, or their strength of body, or to make themselves any new senses or faculties, or to repair any that are decayed ; he only requires them to use those they already have, in his service and to his glory.

4. It appears, from what has been said, that men need no supernatural, divine assistance, in order to make them able to obey all the commands of God. If men needed any supernatural, divine assistance, in order to make them able to obey any of the divine commands, they would be unable to obey those commands, so long as that necessary assistance was withholden ; which would be the same as for God to require more of them than they are able to do. But this he never does. Men, therefore, need no supernatural, divine assistance, in order to make them able to obey all the commands of God. So long as they are upheld in being, they are able, without any aid or assistance whatever, to do all that God requires.

5. We may hence learn why sinners disobey all the divine commands. That they do so, is evident. The apostle, speaking of men, in their natural, unrenewed state, says, "There is none that doeth good ; no, not one." In another place, he says, "The *carnal mind* is enmity against God ; for *it is not subject to the law of God*, neither indeed can be : so then, *they that are in the flesh cannot please God*." If sinners obeyed any of the divine commands, there would be no distinction between them and saints ; for saints transgress more frequently than they obey.

But,

But, why do sinners disobey all God's commands? It is not because they are unable to obey them. It is not because they need any new powers or faculties, or any supernatural assistance. It must, then, be, because they are *unwilling* to obey the reasonable commands of their Creator. They have disobedient hearts. They never *try* to do what God requires. If they did, they would succeed. If they had a *willing mind*, they would obey all the divine commands, and meet with the divine acceptance. Hence,

6. We see, that sinners are utterly inexcusable for all their disobedience. It is owing to their unwillingness to obey. And who will say that this is any excuse? Has not God a right to command any thing reasonable which his creatures are unwilling to do? Is it impossible that creatures should be *obliged* to obey God; unless they choose to obey him? Who does not see that it is utterly criminal and inexcusable for any one to be unwilling to obey the commands of his rightful sovereign? The unwillingness of sinners is so far from being any excuse, that it is for this only that they are blameworthy. For was it not for this, they would obey every command in the Bible. Hence,

7. We learn what is necessary in order to make sinners do their duty. It is a willing mind. Regeneration consists in being made willing to do what God requires. There are no new powers or faculties given to sinners in regeneration. For they need none. Nor is there any supernatural assistance given them in regeneration; for they do not need that. All God does, in regenerating sinners, by the Almighty power of his Holy Spirit, is to make them willing to do, what they were really able to do before. Sinners are as really able to repent and believe and do every other duty, before they are born again, as after they are born again. Regeneration is a change of the *heart* or *will*. Hence God promised Christ, Psal. cx. 3. "Thy people shall be *willing* in the day of thy power."

8. We may infer from the subject, that it is impossible that any one should be compelled to sin. The Apostle says, "*Sin is a transgression of the law.*" It is disobedience to God's commands.

Compulsion implies a want of power to resist. If, therefore, any one might, in any instance, be compelled to sin, he would not, in that instance, have power to do what God requires. But God requires no more of men, than they are able to do. It follows, that it is impossible for any one, in any instance, to be compelled to sin. No one can sin against his will. That which is done involuntarily is not sin.

Hence we see, that no one may plead the power of temptations or the subtilty of the tempter, in extenuation of his guilt. No temptation, however sudden, or great, ever compelled any one to sin. Satan, though he goeth about, as a roaring lion, seeking whom he may devour, never was able to compel any one

one to sin. He may suggest wicked thoughts and motives to the mind: but he can do no more. Accordingly, St. James says "Every man is tempted, when he is drawn away of his own LUST and enticed." How often do people plead, in excuse for some presumptuous sin, that they were overcome by temptation, and that they did not do it wilfully. But this is absurd. There can be no sins but wilful sins. *Neither saints nor sinners ever sin otherwise than wilfully, and with all their hearts.*

9. If God requires no more of men than they are able to do; it will follow, that the fall has neither impaired, nor destroyed any of the powers or faculties of men. For God requires the same duties of fallen men, that he required of Adam before his apostasy. God has never repealed his holy law; nor has he in the least relaxed or abridged it. It is still in full force, in all its strictness and extent. And, in the gospel, Christ requires as much of men, as was ever required of our first parents. In the gospel, Christ requires us, *whether we eat, or drink, or whatsoever we do, to do all to the glory of God; and to be perfect, even as our Father, who is in heaven, is perfect.* Hence, we may fairly conclude, that in the view of God, men have lost none of their ability to obey his commands by the fall.

In consequence of the fall, mankind come into the world wholly inclined to evil, and utterly averse from all the commands of God. But, notwithstanding, they are as really able to obey every divine command, as Adam was, when he came out of the forming hand of his Maker.

10. This subject shows us, that saints may not plead their weakness, frailty and imperfection in excuse for their failures in duty. Weak, frail, and imperfect as they are, they are able to do all God requires of them. They have no reasonable excuse, therefore, for their failures in duty.

The truth is, all their moral weakness and imperfection consist in the *perverseness and disobedience of their hearts.* They ought, therefore, to condemn and abhor themselves, and repent, as in dust and ashes, for all their imperfection, and for every thing in them, which hinders their being as holy as the man Christ Jesus.

11. No one will be condemned, at the last day, who shall have done as well as he could. For this is all God ever required of men. We sometimes hear people say, "We must do as well as we can, and God will not cast us off." True: If we do as well as we can, we shall be accepted. But let it be seriously considered, what we are able to do. We are able to obey all God commands in his word. And there we find such commands as these, "*My son, give me thine heart. Cast away all your transgressions, whereby ye have transgressed, and make you a NEW HEART and a new spirit. Repent and believe the gospel. Repent and be converted. Be ye, therefore, perfect, even as your Father which is*

in heaven is perfect." When any one has truly obeyed these and all the other commands of God in the Bible, then, and not before, he will have done as well as he was able.

THEOPHILUS.

CHRIST THE ONLY REFUGE.

(From Hervey's *Theron and Aspasio*.)

GIVE me leave to relate an uncommon incident, which happened a little while ago, in this neighbourhood; and of which I myself was a spectator. The day was the Sabbath; the place appropriated to divine worship was the scene of this remarkable affair.

A boy came running into the church, breathless and trembling. He told, but in a low voice, those who stood near, that a press-gang was advancing to besiege the doors, and arrest the sailors. *An alarm* was immediately taken. The seamen, with much hurry, and no small anxiety, began to shift for themselves. The rest of the congregation, perceiving an unusual stir, were struck with surprise. A whisper of inquiry ran from seat to seat, which increased by degrees into a confused murmur. No one could inform his neighbour; therefore, every one was left to solve the appearance, from the suggestions of a *timorous imagination*. Some suspected the town was on fire. Some were apprehensive of an invasion from the Spaniards. Others looked up, and looked round, to see if the walls were not giving way, and the roof falling upon their heads.—In a few moments, the consternation became general. The men stood like statues, in silent amazement, and unavailing perplexity. The women shrieked aloud, and fell into fits. Nothing was seen but *wild disorder*: nothing heard but *tumultuous clamour*.—Drowned was the preacher's voice. Had he spoken in thunder, his message would scarcely have been regarded. To have gone on with his work, amidst such a prodigious ferment, had been like arguing with a whirlwind, or talking to a tempest.

This brought to my mind that great, *tremendous day*, when the heavens will pass away, when the earth will be dissolved, and all its inhabitants receive their final doom.—If at such incidents of very inferior dread, our hearts are ready to fail; what unknown and inconceivable astonishment must seize the guilty conscience, when the hand of the Almighty shall open those unparalleled scenes of wonder, desolation, and horror!—When the trumpet shall sound—The dead arise—The world be in flames—The Judge on the throne—and all mankind at the bar.

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The trumpet shall sound, says the prophetic teacher. And how startling, how stupendous the summons! Nothing equal to it, nothing like it, was ever heard through all the regions of the universe, or all the revolutions of time.—When conflicting armies have discharged the bellowing artillery of war, or when victorious armies have shouted for joy of the conquest, the seas and shores have rung, the mountains and plains have echoed. But the voice of the Archangel, and the trump of God will resound from pole to pole. They will shake the pillars of heaven, and startle the dungeon of hell. They will penetrate even the deepest recesses of the tomb! They will pour their amazing thunder into all those abodes of silence. The dead, the very dead, shall hear.

When the trumpet has sounded, *the dead shall arise*.—In a moment, in the twinkling of an eye, the graves open; the monumental piles are cleft asunder; and the nations under ground start into day. What an immense harvest of men and women, springing up from the caverns of the earth, and the depths of the sea! Stand awhile, my soul, and consider the wonderful spectacle.—Adam formed in paradise, and the babe born but yesterday, the earliest ages, and latest generations, meet upon the same level. Jews and Gentiles, Greeks and Barbarians, people of all climes and languages, unite in the promiscuous throng. Here, those vast armies, which, like swarms of locusts, covered countries, which, with an irresistible sweep, overran empires; here they all appear, and here they are lost. Lost, like the small drop of a bucket when plunged into the unfathomable and boundless ocean—O! the multitudes! the multitudes! which these eyes shall survey, when God *calletb the heavens from above, and the earth that he may judge his people*. What shame must flush the guilty cheek! What anguish wound the polluted breast! To have all their filthy practices, and infamous tempers exposed before this innumerable crowd of witnesses;—Fly, guilty sinners; instantly fly, earnestly fly to the purifying blood of Jesus; that all your sins may be blotted out: that you may be found unblameable and unreprieveable in the presence of the assembled world, and, what is infinitely more to be revered, in the sight of the omnipotent God.

There is no more need of this habitable globe. The elect have fought the good fight, and finished their course. The wicked have been tried and found incorrigible.—*Wo be to the earth, and to the works thereof!* Its streams are turned into pitch, its dust into brimstone, and the breath of the Almighty, like a torrent of fire, enkindles the whole. See! see! how the conflagration rages—spreads—prevails over all! The forests are in a blaze, and the mountains are wrapt in flame. Cities, kingdoms, continents, sink into the burning deluge. *London, Britain,*

ain, *Europe* are no more. Through all the receptacles of water, through all the tracts of land, through the whole extent of air, nothing is discernible but one vast, prodigious, fiery ruin—Where now are the treasures of the covetous? Where the possessions of the mighty? Where the delights of the voluptuous?—How wise, how happy are they, whose portion is lodged in heavenly mansions! Their inheritance is incorruptible, such as the last fire cannot reach, nor the dissolution of nature impair.

But see! The azure vault cleaves. The expanse of heaven is rolled back like a scroll: and the Judge, the Judge appears! He cometh, cries a mighty seraph, the herald of his approach, *He cometh to judge the world in righteousness, and minister true judgment unto the people!*—He cometh, not as formerly, in the habit of a servant, but clad with uncreated glory, and magnificently attended with the armies of heaven. Angels and the Archangel stand before him, and ten thousand times ten thousand of those celestial spirits minister unto him.—Behold him, ye followers of the Lamb, and wonder, and love. This is he, who bore all *your* iniquities on the ignominious Cross. This is he, who fulfilled all righteousness for the justification of *your* persons—Behold him, ye despisers of his grace, and wonder, and perish. This is he, whose merciful overtures you have contemned, and on whose precious blood you have trampled.

The great *white throne*, beyond description august and formidable, is erected. The King of heaven, the Lord of glory, takes his seat on the dreadful tribunal. *Mercy*, on his right hand, displays the olive-branch of peace, and holds forth the crown of righteousness. *Justice*, on his left, poises the impartial scale, and unsheaths the sword of vengeance. While *wisdom* and *holiness*, brighter than ten thousand suns, beam in his divine aspect. What are all the preceding events to this new scene of dignity and awe? The peals of thunder, sounding in the archangel's trumpet; the blaze of a burning world, and the strong convulsions of expiring nature; the unnumbered myriads of the dead starting into instantaneous life, and thronging the astonished skies; all these seem *familiar* incidents, compared with the appearance of the incarnate Jehovah.—Amazement, more than amazement, is all around. Terror and glory unite in their extremes. From the sight of his majestic eye, from the insupportable splendours of his face the earth itself and the very heavens *flee away*.—How then? Oh! how shall the ungodly *stand*—stand in his angry presence, and draw near to this consuming fire?

Yet, draw near they must, and take their trial—their decisive trial at his righteous bar. Every action comes under examination. For each idle word they must give account. Not

so much as a secret thought escapes his scrutiny.—How shall the criminals, the impenitent criminals, either conceal their guilt, or elude the sentence? They have to do with a sagacity too keen to be deceived; with a power, too strong to be resisted; and (O! terrible, terrible consideration) with a severity of most just displeasure, that will *never* relent, *never* be entreated more.—What ghastly despair appears on their faces! What racking agonies rend their distracted hearts! The bloody axe and the torturing wheel, are ease, are down, compared with their prodigious wo. And (O holy God! wonderful in thy doings! fearful in thy judgments!) even this prodigious wo is the *gentlest* of visitations, compared with that indignation and wrath, which are hanging over their guilty heads—which are even now falling on all the sons of rebellion—which will plunge them deep in aggravated and endless destruction.

And is there a last day? and must there come
A sure, a fix'd, irrevocable doom?

Surely then, “the main care of our lives should be to obtain peace and acceptation before the dreadful tribunal of God. And what is sufficient for this purpose but righteousness? What righteousness, or whose? Our’s or Christ’s? Our’s, in the inherent graces wrought in us, in the holy works wrought by us? Or Christ’s in his most perfect obedience and meritorious satisfaction, wrought for us, and applied to us? God is as direct on the subject as his word can make him; every where blazoning the defects of our own righteousness, every where extolling the perfect obedience of our Redeemer.”

Behold! says the everlasting King, *I lay in Sion, for a foundation, a stone; a tried stone, a precious corner-stone; a sure foundation: he that believeth, shall not make haste.* As this text contains so noble a display of our Saviour’s consummate ability for his great work; as it is admirably calculated to preserve the mind from distressing fears, and to settle it in a steady tranquillity, I will touch it cursorily with my pen.

How beautiful the gradation! How lively the account, and how very important the practical improvement! Come, look at the inscription, which is engraven on this wonderful stone—*Behold!* Intended to rouse and fix our most attentive regard. The God of heaven speaks. He speaks, and every syllable is balm; every sentence is rich with consolation. If ever therefore we have ears to hear, let us bend them to this speaker, and on this occasion.

A stone. Every thing else is sliding sand, is yielding air, is a breaking bubble. Wealth will prove a vain shadow; honour, an empty breath; pleasure, a delusory dream; our own
righteousness,

righteousness, a spider's web. If on these we rely, disappointment must ensue, and shame is inevitable. Nothing but *Christ*, nothing but *Christ*, can stably support our spiritual interests, and realize our expectations of true happiness. And, blessed be the divine goodness! He is, for this purpose, not a stone only, but

A tried stone. Tried, in the days of his humanity, by all the vehemence of temptations, and all the weight of afflictions; yet, like gold from the furnace, rendered more shining and illustrious by the fiery scrutiny.—Tried, under the capacity of a Saviour, by millions and millions of depraved, wretched, ruined creatures; who have always found him *perfectly able* and as *perfectly willing*, to expiate the most enormous guilt—to deliver from the most inveterate corruptions—and to save, to the very uttermost, all that come unto God through him.

A corner-stone. Which not only sustains, but unites the edifice; incorporating both Jews and Gentiles, believers of various languages, and manifold denominations—here, in one harmonious bond of brotherly love—hereafter, in one common participation of eternal joy.

A precious stone. More precious than rubies; the pearl of great price; and the desire of all nations. Precious, with regard to the divine dignity of his person, and the unequalled excellency of his mediatorial offices. In these, and in all respects greater than Jonah—wiser than Solomon—fairer than the children of men—chiefest among ten thousand—and, to the awakened sinner, or enlightened believer, *altogether lovely*.

A sure foundation. Such as no pressure can shake; equal, more than equal to every weight, even to sin, the heaviest load in the world—*The Rock of Ages*; such as never has failed, never will fail those humble penitents, who cast their burden upon the Lord their Redeemer, who roll all their guilt, and fix their whole hopes on this immoveable basis. Or, as the words may be rendered, *A foundation! A foundation!* There is a fine spirit of vehemency in the sentence, thus understood. It speaks the language of exultation, and expresses an important discovery. That which mankind infinitely want; that which multitudes seek, and find not; it is here! it is here! This, this is the foundation for their pardon, their peace, their eternal felicity.

Whosoever believeth, though pressed with adversities, or surrounded by dangers, *shall not make haste*. But, free from tumultuous and perplexing thoughts, preserved from rash and precipitate steps, he shall possess his soul in patience. Knowing the sufficiency of those merits, and the fidelity of that grace, on which he has reposed his confidence, he shall quietly and without perturbation wait for an expected end.—And not only amidst the perilous or disastrous changes of life, but even

in the day of everlasting judgment, such persons shall *stand with boldness*. They shall look *up* to the grand Arbitrator—look *round*, on all the solemnity of his appearance—look *forward*, to the unalterable sentence—and neither feel anxiety, nor fear damnation.

Reader, these awful scenes must pass before thine eyes, and thou wilt feel an interest in them, infinitely more impressive and affecting than all thy present joys or sorrows. Let thy unworthiness, fear and guilt, be *now* ever so great, there is hope concerning thee; for Jesus is exalted a Prince and a Saviour to give repentance and remission of sins; but when thou shalt see “thy God in glory and the world on fire,” nothing will then remain for thee, but a “certain fearful looking for of judgment and fiery indignation;” or the immediate and happy expectation of being received “into the joy of thy Lord.” May God deliver thee from the bitter pains of eternal death, and bestow on thee the glorious blessings of everlasting life and salvation!

CONFORMITY TO THE WORLD.

Hints submitted to the consideration of professing Christians, who either themselves mix with the world, in their amusements, or suffer their children to do it.

IT is pleasing, no doubt, to see the great number of hearers that attend the preaching of the word; but it is grievous at the same time to observe, how great a proportion of these cry, “Lord! Lord!” and yet in works, dishonour and deny him, especially by their attachment to the company and pleasures of the world—a practice by which many of God’s own people are grieved, and their own profession rendered unprofitable. When in the company of Christians, they would fain appear to see and believe as they do; yet when experimental subjects become the topic of conversation, it is plain they are out of their element; and manifest, by a total silence and a reserved countenance, that a trifling story would have suited them much better. Were you the next day to see them in the company of the world, they then appear at home; for in their society they never drop a sentiment that is serious or moral, fearing it would be esteemed particular and unpleasant; and should any reflections be made on religious characters, they will join in the sneer.

The writer of this article knows some who attend the preaching of the gospel, that mingle with the gay world in all their amusements,

amusements, and yet can hear their faithful pastors on the Lord's day say, in the language of divine writ, "*Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.*" They go further, they will eat and drink at the Lord's Table *one day* with his dear people; and the *next*, will associate with the profane, who are haters of God, and join at a card-party, or a ball. How distressing is the conduct of such professors! they grieve the Holy Spirit, bring great dishonour on the gospel, and are a stumbling-block to their weak brethren. These are sitting down at ease in Zion, crying, *Peace, peace!* when God has never spoken it!

Whoever can join in the world's pleasures and diversions with satisfaction and delight, can have no real fellowship or communion with God; *For what concord hath Christ with Belial?* To those who love this world's pleasures, heaven itself could yield no felicity, since there must be a meetness here for glory. The apostle Paul, addressing the Corinthians, says, "*Whatsoever ye do, do all to the glory of God.*" Do professors glorify God at a card-table? Can they glorify God at a dance or a playhouse? Can they even ask God's blessing to attend them to these places and employments? for there is no path safe in which we cannot ask his presence and blessing.

Let such professors remember, that life is very uncertain; and ask themselves, Should the Lord see fit, when in these gay circles, to cut the thread of life, how they should feel in the prospect of being summoned from their amusements to his judgment bar! Their own consciences must confess, that it would be awful indeed!

There are other professors who, perhaps, will not themselves join in the pleasures of the world; but, as if their dear children's souls were of no value, will permit them to associate with the world, in all their vanities and amusements. Is it not enough, that they are depraved, and in danger of being banished from the presence of God forever,—but will professing parents quietly permit their children to mix with such company, and attend such amusements as tend to fan all the latent sparks of corruption to a flame? How different is such a line of conduct to that of the good patriarch Abraham, of whom the Lord says, "*For I know that he will command his children and his household after him, and they shall keep the way of the Lord.*" The souls of our dear children are an important charge; and if we teach them not by precept and example, we are accessory to their ruin. Oh, remember what an awful account you have to give of your stewardship!—dread nothing so much as the idea of your dear children dwelling in eternal torments, and reproaching you for their eternal misery! We cannot give our children grace, it is true; that is the gift of God; but there is
much

much required of those who have the charge of young persons ; and it is the incumbent duty of parents to restrain, reprove, and, above all, to exemplify before them in practice, the truth, the beauty, and the pleasantness of the ways of religion.

ON TAKING STOCK.

A Letter to a Friend.

(Extracted from an English Periodical Work.)

My dear Friend,

YOURS I received and thank you for it. I find you have been very busy in taking of stock, which lay in two different places : a thing very needful to be done by all tradesmen, that they may be properly informed of what their true circumstances are ; and see whether they gain or lose in their business. It occurred to my mind on reading it, that it would be profitable for me and you to take account of our stock also, both in hand and in hope ; which is in two distant places, viz. Earth and Heaven : but I feel myself quite unequal to the task ; for I find it would not only require a deal of time to estimate its value, but, even to all eternity, I could never estimate its full amount ; and figures fail to numerate the sum total. This you will easily perceive, when I only just enumerate some of the *items* ; but before I begin, I would just observe, that looking over the debtor side of my ledger, though my debts were to an enormous amount, I find them all cancelled ; and, according to the former way of book-keeping, all blotted out. An Almighty Friend has fully discharged them all ; and paid the legal demand, full 20s. to the pound ; so that I am delivered from any just fear of bailiff, writ, or prison. I own I was myself utterly insolvent ; and am not ashamed to own, it is by an act of grace and justice, both combined, that I am thus set at so happy a liberty and freedom. It was certainly grace as to me, and strict justice as to my creditors, for they were paid, by my dearest Friend, every mite of their demand ; and besides all this, I am put into possession of writings legally stamped, signed, and sealed, by which so large an estate is made over to me, and of such incalculable value, that it would puzzle all the lawyers in the several Inns of Court to describe its worth. Part of it lies on this side Jordan ; but the far greater part on the other. On this side I have merely travelling expenses, sufficient to defray my charges on the road home ; and you know it is not a little required for that : but, however, I have to be thankful for a liberal supply ; and though I do not keep the purse in my own

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hands, yet I can say, "Faithful is he that has promised." Hitherto, I have wanted no good thing; but when I look back on my entrance into the world, and the different circumstances I now am in, I am amazed: then, my dear friend, I acknowledge, with humility and shame, I first came into the world a poor polluted creature, defiled in every part; when Divine Compassion moved the Almighty Jesus to wash me thoroughly from my sins and my blood: so that from being loathsome, he made me lovely; I also was naked and destitute, but he arrayed me in a glorious robe; I was ignorant, but he undertook to communicate light to my understanding, and teach me spiritual and heavenly knowledge. Both the Universities, and all the Bench of Bishops, could not thus instruct me:—I was a poor, weak, ricketty creature; but he strengthened me, and made me stand upright;—I was exposed to many enemies, lions, bears, tigers, wolves, and numerous beasts of prey; but he became my sure defence; yea, what can I say, but that he supplied all my wants? And, as to temporal things, I had not a shirt to my back, nor a penny in my pocket, when I entered upon this howling waste; but now I am clothed and fed in a comfortable manner, and so have been for more than fifty years; and have not only pence, but pounds. Surely, you will say, I am under great obligations to such a bounteous benefactor: I acknowledge I am; and my chief concern is, that I cannot love him as he deserves to be loved, nor serve him as I gladly would. Besides all this, I was going to tell you of the stock I have been endeavouring to examine in this and the heavenly country; but I can only specify a little:—

Item. The eternal God for my portion.

Do. The righteousness, atonement, and unsearchable riches of Christ.

Do. The renewings, comfortings, sanctifyings, and sealings of the Holy Spirit.

Do. A freehold mansion in Heaven, that never waxeth old, nor stands in need of repair.

Do. A starry crown and golden harp.

Do. Association with angels and saints.

Do. A throne of glory.

Do. On this side Jordan,—a precious throne of grace.

Do. A precious Bible, the charter of all blessings.

Do. Precious promises, freely and faithfully paid from the heavenly treasury.

Do. Sweet Sabbaths, profitable divine ordinances.

Do. Communion with God and with his people.

Do. A sweet variety of graces,—faith, hope, love, &c.

Do. Sanctified and profitable trials and afflictions.

Do. In general, all things that ever I meet with, working for my good.

Now

Now, you may plainly perceive, that I cannot tell you half; and as for the value, though it be set, not Peru's nor Mexico's mines, nor the riches of the earth in an aggregate, can bear the least proportion thereunto. As to the threatened invasion, I am more afraid of Satan's invading my heart, and robbing me of some of my spending money, than I am of Bonaparte. It is not as he will, but as my Lord will; and, I trust, their wills are very opposite indeed. However, I commit the matter to him; and, in the midst of war, feel peace!

W. R.

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked; who can know it?"

No. VII.

(Continued from page 299.)

IN our last number the deceitfulness of the human heart was considered with relation to excuses, which are made for neglect of the public worship of God, on the Sabbath. As the subject was left incomplete, a few more remarks upon it will now be made.

Another plea, which is made by some, and which seems to satisfy their minds, is, that by their neglect of the public worship of God they do no injury to their neighbours, or to society. They seem to pride themselves with the idea, that they are good citizens and useful members of the community, and mean to be such. They plead, "we are not disorganizers, but abhor and reject every system of demoralization. We are friends to social and public order, and are disposed, by all means, to countenance and support it. We mean cheerfully to contribute to the support of our excellent constitutions of government, and submit to our wise and equal laws, which are so peculiarly adapted to the security and promotion of individual, and general happiness. We mean to be upright, just, benevolent and friendly in our commercial, and other connexions with our fellow-men. We do not make it a part of our religion, it is true, to pay much attention to public worship, but what is the evil or crime of this neglect?"

Something like this is the plea made by some, for refraining their feet from the sanctuary of God, on the Sabbath. But how deceitful must be the heart to frame a plea so unsubstantial, so hollow and unavailing! Although it is sometimes made
by

by men of reputed abilities and discernment, yet what child in knowledge is not able to expose its folly, weakness and delusion!

The public worship of God is an institution of divine original, and has enstamped upon it, the broad seal of heaven. It must, therefore, be founded in wisdom and benevolence. No institution was ever established for men, so highly interesting, useful and important. Nor can it reasonably be doubted, that the good order and the prosperity of the civil and religious community, in a very great degree, depend on the regular and due observance of it. In thousands and millions of instances it has been instrumental to the bringing of sinners from a state of darkness into marvellous light, from under the bondage of sin and Satan into a state of glorious liberty, and of building them up in faith, comfort and holiness unto eternal life. And, indeed, what important blessing can be named, which does not more nearly or remotely stand connected with this divine institution?

If the public worship of God be not thus interesting, useful and important, would the great Lord of the Sabbath have given it the sanction of his authority and the weight of his example, by going into the Jewish synagogues, every Sabbath day, during his public ministry on earth, to read the Scriptures and to teach mankind the ways of truth and righteousness! Would he have miraculously qualified and commissioned certain men for preaching the gospel of his kingdom, and for administering its special ordinances throughout the world, and promise to be with them, in the line of their successors, to the end of time? Would an inspired apostle have censured and reproved those, who neglected to assemble themselves together for religious worship in his time? Would the wisest and best men, in all past periods of the Christian era, have given countenance and a willing support to this institution—would all this, do you think, have been done, but on the consideration, that the public worship of God is very highly conducive to the best interests of society, both civil and religious? In a word, if this institution be not thus important, how will you account for the wide and striking difference, with respect to privileges and blessings, between the inhabitants of these United States, and the poor pagans, who are in a most deplorable and wretched condition; and who are perishing for lack of vision? These things considered, must it not be very apparent to all, who have eyes to see, and minds open to conviction, that the conduct of those, who neglect the public worship of God on the Sabbath, is incompatible with the obligation and character of good citizens and useful members of society? Such delinquent conduct is, in its nature and tendency, very evil and pernicious. Those who neglect

neglect this institution greatly injure their own souls, and imminently expose themselves to an everlasting exclusion from the temple and worship of God in the future world. They greatly injure others, so far as their evil example has influence. But how influential is evil example ! Even one sinner destroyeth much good.

Were the pernicious example of such men generally followed, (and no thanks to them if it be not) how soon would the Bible, in a great degree at least, become as a sealed book ! How soon would mankind, generally, in the Christian world, become ignorant not only of the first principles of Christianity, but, perhaps, of its very name, and plunge into the midnight gloom of gothic ignorance and barbarism ! What would become of the highest blessings of civilized society and the most endearing enjoyments of social life ? What would become of our highest blessings and most precious privileges in general ? Soon would they take their flight and leave us to unavailing regret and sorrow. How astonishing then must be the deceitfulness of the heart, to lead any to the belief, and to induce them to plead, that they do no injury to their neighbours nor to society, by neglecting to worship God in the assembly of his people ! That notwithstanding this their delinquent conduct, they are not disorganizers, but friends to public and social order, &c. ! Surely their hearts must be deceitful above all things and desperately wicked ; their eyes fast closed against the light of truth, and their minds proof against conviction. God of mercy and of power ! be pleased for thy name's sake to open their eyes to see the unreasonableness and impiety of their conduct, and how unavailing as well as criminal, is the plea which they make in vindication of it. O lead them to deep repentance and thorough amendment !

But one plea or excuse more for neglect of the duty under consideration will be noticed. It is urged by some, who neglect the public worship of God, that notwithstanding this their neglect, they are as good as many others, who are not chargeable with it, but regularly attend meeting. "Attending public worship," they plead, "does not make them any better ; for they are actuated by selfish motives and improper considerations. Idle curiosity, a vain desire to display their persons and apparel to the gaze of others, a self-righteous and hypocritical spirit, the influence of custom, the power of habit, are motives and considerations to which the preacher is indebted for a large part of his auditory from Sabbath to Sabbath. If then our conduct cannot be justified in neglecting public worship, so neither can theirs who attend upon that institution from such improper views and motives. Our situation is, at least, as good as theirs ; for we are not chargeable with their hypocrisy," &c. Something like this is not unfrequently plead by those, who neglect to reverence

God's

God's sanctuary ; and however it may not fully satisfy their minds that they are guiltless, yet it appears to operate upon them as an opiate, to lull conscience into a drowsy state, and to stupify their moral sensibilities.

How astonishing is it that beings endued with reason, who are accountable to God for the use they make of it, and for every part of their conduct, should be so sottish as to urge the plea under consideration, for their rebellion against God and contempt of his authority ! With as much propriety might they plead, " we will become pagans and worship idols, wood and stone, because many who enjoy the light and precious privileges of revelation, make a bad use of them. We will abandon all our civil liberties and advantages, great and important as they are, because many make an improper and licentious use of them. We never more will eat and drink, because many injure themselves by eating and drinking to excess. In a word, we will travel the broad road to destruction, because the multitude, blind to their own interest and under the infatuation of madness, travel the same road !" Would not the man who should reason thus be considered as bereft of *reason* ? But this mode of reasoning is quite as *rational* and consistent as the plea which is made by some, that they will not hearken to the voice of God by worshipping him in the sanctuary, because many, who professedly do this, do not become any better by it, or because they are not better than themselves, or because they are influenced by unworthy motives and selfish considerations.

Other pleas and excuses, which are made by deceitful and wicked men for their neglect of the public worship of God, might be considered ; but as we have passed the principal ones in review, and have already exceeded our designed limits, they will be omitted.

Reader ! As the above observations will probably meet the eye, and be perused but by few if any of those, for whose benefit they are more immediately designed, dost thou not feel constrained by a sense of obligation ; by a benevolent concern for the interest of *their* precious souls ; by an attachment to the cause of our holy religion, and by a desire to promote the good order of society, to admonish *them*, as you have opportunity, with the spirit of meekness and Christian zeal, for their delinquent and criminal conduct ? Thou shalt by any means reprove thy brother and not suffer sin upon him. Canst thou see thy fellow-creatures starving their souls, and make no exertions to induce them to eat of heavenly bread, that they might live and not die ? Canst thou see them pursuing the path of the destroyer, and make no effort to turn their feet into the path of safety ! Canst thou contemplate their dangerous and awful situation, and yet say, and do nothing to convince their minds, to alarm
their

their fears, and persuade them to be reconciled to God and duty? Wilt thou by silence, by remissness and inaction, become partaker with them in their sins, and in their plagues? For the sake of thy own soul; for the sake of their souls; by the mercy of God; by the compassion of Christ; by every thing interesting and sacred, be entreated faithfully to discharge thy duty to these thy brethren. And may the God of Abraham, of Isaac and Jacob grant thee good success.

Reader! hast thou ever seriously asked thyself these interesting and important questions—"Can I, without injuring my own soul, wounding the cause of religion, and endangering the best interest of society, be instrumental of raising men to offices of honour and trust, who treat with neglect and practical contempt, the institution of the public worship of God? Canst thou give such men thy suffrage for such offices, without incurring the guilt of that justification of the wicked, which is an abomination to the great Lord of the Sabbath? If thou hast ever put these questions to thyself, what has been the answer of conscience? What has been thy conduct? And how dost thou design in future to conduct?"

SILAS.

(To be continued.)

RELIGIOUS INTELLIGENCE.

DOMESTIC.

SUMMARY REPORT OF MR. CRAM'S LATE MISSION.

July 26, 1805. **L** EFT Exeter in New Hampshire, and proceeded on a mission from the Massachusetts Missionary Society, to the States of New York and Pennsylvania. Travelled a westerly direction through the western parts of New Hampshire and Vermont, near the south end of Lake Champlain. Crossed the North River, eight miles from Lake George in the State of New York. Proceeded on, through Saratoga, Johnstown, German-flats to the county of Oneida, where I spent some time in visiting the different settlements of Indians and others, inhabiting those parts. From thence I proceeded on, and near the great turnpike and western road to the Genesee river.

On this route I visited a number of settlements of white people; some of which are near the south shore of Lake Ontario.

rio. Visited several Indian settlements in a southerly direction on the Genesee river. Leaving this river, I proceeded on south to the Alleghany river. Here I spent some days, attending to a settlement of the Seneca Indians. From this, I went into the State of Pennsylvania, and visited most of the settlements in the counties of Warren and Erie, and one settlement on Lake Erie in the State of Ohio. This was the extent of my travels west, being 500 miles from Boston. Returned down Lake Erie, by Presque Isle, Catoragus and Buffaloe Creeks to the outlet of the Lake at Black Rock. Visited the settlements in the British dominion, between the Lakes Erie and Ontario. Came on eastward through the Tuscarora villages, to a settlement of Seneca Indians at Tarawanda Creek, and thence to the Genesee River. After visiting different settlements in the county of Ontario, came in a direct course to the county of Oneida, where I visited the different settlements again. After this I came on by the way of Boston to my place of residence in New Hampshire, which I reached February 1, 1806.

Every where on this route I experienced the kind attention of the people whom I visited, and much good will to the object of my travels. Beside conversing with numbers, who were deeply impressed with a sense of the worth of their souls, I was witness to special awakenings in several places, and heard of revivals of religion in many other places where they had preachers residing with them. Canterbury in New Hampshire, several towns in the vicinity of Dartmouth College, Fair Haven in the west part of Vermont, Stockbridge, Vernon and Verona, in the county of Oneida, and the east of Pompey and Marcellus Ell, in the county of Onondaga in the State of New York, may be deemed among the principal places, which shared in special divine influences in the course of the last year.

Since the year 1800, not far from thirty regular preachers of the word of life have come to reside in the western counties of New York, in places, which have been visited by Missionaries from the Massachusetts Missionary Society, and are now supported by the inhabitants. Many churches have been gathered, and several meeting-houses have been erected since that period.

Most of the inhabitants in these counties were emigrants, or descendants from New England. Those who are acquainted with the new settlements in New England, will be able to form a judgment, of the state of society, and of controversies, civil and religious, unless the controversy respecting Presbyterianism may be an exception. It may be just however to remark, that there is less disposition to inquire into distinguishing truths, than what there was in settlements of the same age,

age, some years since, in New England, or than what there was in these counties, when the Missionaries from the Massachusetts Missionary Society, first visited the State of New York.

The counties, which I visited in the State of Pennsylvania, were very destitute of the stated preaching of the word. The inhabitants are chiefly Presbyterians. There is one minister of that denomination in these counties, who is nearly sixty miles from any other of his order. In these counties there are many emigrants from New England. It was thought one fourth of the settlers in the county of Erie were from New England. The state of society in these counties has been very unpleasant, by reason of land disputes, which have much affected their civil and religious concerns. The counties, however, south, on the same side of the Alleghany and Ohio rivers, have been greatly favoured with the effusions of the Holy Spirit.

In a report respecting the state of religion, published in the Western Missionary Magazine, printed at Washington, in Pennsylvania, February, 1805, they say, respecting these settlements, "Thus we see in the course of five years, a Presbytery, consisting of fourteen ministers, settled in that country, where ten years ago we could scarcely see the face of a white man."

Some of these western settlements never had had preaching in them of any kind, before I visited them. On this route individuals heard me, who had not heard preaching for years before. The borough of Erie, where the county courts are held, and which is the principal place of business in the country, had been destitute of preaching for about one year. The New England emigrants in these parts were exceedingly pleased that the good people in New England did not forget their spiritual concerns. They were very desirous of having preachers from New England.

New Connecticut has great credit for the sober and regular conduct of a great proportion of the inhabitants of that district, and for the exertions they have made and are making to promote and preserve the good customs of their ancestors. The Congregational churches, which are 7 in number in those settlements, held a convention last fall. It was a subject of inquiry whether they should have general sacraments after the manner of the Presbyterians.

Visiting these western settlements, a person would have great opportunity of contemplating the wonderful wisdom, grace, and providence of the Great Ruler of nations, in leading our ancestors to settle on this continent, in giving them vast tracts of goodly western lands, which will probably contribute greatly to the advancement of the kingdom of the Great Redeemer to the utmost parts of the earth.

None of the Indian villages west of Oneida, appear to be ready to receive Missionaries to reside with them, excepting the Wyandots in the State of Ohio, who probably by this time are provided for by the Synod of Pittsburg, and the Delawares on the waters of the Wabash, of whom accounts have been given by the Rev. Mr. Sergeant, Missionary to the Mohehunuch Indians; who considers it very important that the eastern Missionary Societies should assist in forwarding a mission to them the next season.

The different nations of Indians in the county of Oneida, which contains more than 1500 souls, stand in need of missionary aid. Could proper assistance be afforded the Oneidas, so great and easy is the intercourse betwixt them, and others of the Six Nations, that probably as soon as proper missionary characters could be obtained, the way would be prepared for residents westward.

JACOB CRAM.

EXTRACTS FROM MR. CRAM'S JOURNAL.

Wednesday, Aug. 14, 1805, rode to Paris. Thursday, Mr. Kirkland accompanied me to visit the Brothertown Indians. Saw some of their principal men, who agreed to give me an answer respecting the prospect of missions among them, on my return. P. M. rode to Stockbridge. The Indians in this place have lately been visited by Missionaries from the Missionary Societies in Hampshire county. They have received communications respecting the prospect of missions to the western tribes, which it is thought will soon be communicated to other Societies. Friday, a female from England spake in public to the Indians. She calls herself a Friend, though she is not a member of any meeting. I exhorted the Indians, and prayed with them.

Saturday, visited Verona, a society north of Oneida, where there has been special attention to religion of late. Here I found Mr. Smith, a Missionary from the Massachusetts Missionary Society.

Aug. 18, Lord's day. Preached to the Indians at Oneida Castle from Psalm ii. Mr. Kirkland interpreted. The female speaker, whom I saw at Stockbridge, spake after me. I then addressed the white people, who attended. Skennadou, an Indian, addressed the young warriors and others fervently from what had been remarked. Preached in the afternoon four miles east of Oneida Castle in Vernon. Monday attended a funeral in Vernon and preached from 1 Cor. xv. 55, 56. There is some awakening in this town.

Tuesday,

Tuesday, visited Stockbridge, where I again met with Mr. Smith. Preached to the Indians from Isa. li. 3, 4. Mr. Smith gave an exhortation. Some of the pious women came to see us after meeting; and in the evening Capt. Hendrick, Agaumut and two others called on us. Capt. H. gave an account of his travels to the west two years since. He agreed to have some information he collected ready by the time I may probably return.

The deputation of Indians from Stockbridge entered into an agreement with the Delawares on the White river, a branch of the Wabash, to communicate religious instruction to them. There are eleven towns of these Indians, who have about 500 warriors. They said they should now look to the Stockbridge Indians to make them acquainted with the gospel. That if they did not do it themselves, they should look to them to take some white man, or men, by the hand, and lead them to them to let them know what the gospel is. *They wished it might be done soon. The old chiefs wished to be acquainted with the gospel before they died.*

Saturday. Visited a family of Delaware Indians, where was an old man sick, not able to converse with us. He was a member of Mr. John Brainerd's church in West Jersey, but did not remember Mr. David Brainerd. He came to this place to enjoy public worship, and was much rejoiced when he came to the house of God in this place. He was quite affected when I spake to him of the house on high, of the love of Christ, and when we went to prayer.

Stockbridge is 6 miles square. It is thought there are nearly 500 souls properly inhabitants of this town; 60 of whom are remains of Mr. David Brainerd's people from West Jersey, who came to this place in 1802.

There are also several Nanticoke Indians in this town, formerly from Maryland, and a few Munsees from Minnesink.

About two years since, Mary Calvin, one of the Delawares from Jersey, died, *who dated her conversion at the time of the great awakening under the ministry of Mr. David Brainerd; she was distinguished for her piety to the day of her death.*

There are two schools taught in this town, both by Indians. One by John Wautuhgnaut, the other by Bartholomew Calvin, son of Mary mentioned above. He was educated at Princeton by Mr. Sergeant's advice. I left one of Dr. Watts' Psalms and Hymns for him, from the Cent Society. There are upwards of twenty communicants, Indians, in the church at Stockbridge.

Wednesday, Aug. 21. Met with some Indians at the Oneida bridge, near the Castle. They appeared very glad to converse with me; we were favoured with an apparently good interpreter,

terpreter, Jacob Dontator. I told them of the good wishes of the people in Massachusetts for them, and that they wished to know whether we could promote their welfare; that we could do them no good, unless they would receive the gospel, love the Lord Jesus, and learn of him. That unless they did this, it was impossible to prevent the wicked among the white people from destroying them. They wished to have an interview with me on my return, and send word by me to Albany respecting obtaining a school-master. They had numbers of children they wished to have taught. They thanked me repeatedly for my advice to them.

Rode to Sullivan, the next town west. Visited Louis Deray, a Frenchman from the Illinois, taken captive by the British in the French war at Niagara. He married a woman of the Mohawk tribe. Conversed with two of his sons, who have families. He observed that he and his wife prayed night and morning. His mother was brought up in a nunnery at Orleans, as I understood him. She had many books and used to read to him. He wished me to converse with one of his sons who is a man of property in this place, but gives himself to an intemperate use of spirituous liquors, much to the grief of his father and mother. I exhorted this son and his family in the evening. He appeared some disguised with the use of spirituous liquor. The next morning, Thursday, he called on me and asked me to baptize his grandchild. I shewed my readiness to serve him, but wished to have his family convinced of the nature of baptism, and to have evidence they would walk according to what it pointed out, before I could consistently administer. He observed he had had all his children baptized, but was not instructed into the principles of religion, by any one. He recollected but one minister, who ever conversed with him before. That was the Rev. Devenport Phelps, an Episcopalian, who called on him when he kept a tavern. He appeared quite ignorant of the divine law, except the fourth and seventh commands; knew nothing how it was delivered to men. I related to him part of the story of Joseph, which he said he never heard before, though he and his family in other respects were in the habits of white people. He had had one son at the academy in Paris, and expected soon to put him to live with an attorney at law. I urged it on him to attend to the religion of Christ, and laboured to show him the use he might be of to others if he regarded these things properly.

Sparta, near Hermitage, Friday, Sept. 13. Visited Rev. Mr. Mills and Esq. William Mc Nair, and consulted them, respecting the propriety of visiting the Indians on the Genesee and Alleghany rivers, as a favourable opportunity offered for the purpose. Esq. M. is about 78 years of age. Formerly lived

lived near Eastown in Pennsylvania, and when young, heard Mr. David Brainerd preach many times when he was on his way to and from Indians in those parts, and the two branches of Susquehanna. It was remarked there was a great alteration of the people for the better since I first visited them.

Sept. 15, Lord's-day morning, Esq. M. rode with me to meeting. Called on the tall Chief at the flats by Allen's hill; he agreed to go with other Indians to an interpreter. Laboured to obtain others at and near Squaka-hill after we crossed the Genesee river to meet us with the others we had spoken to; but we heard no more from them.

Preached at Leicester, a tract laid out for a village, from Acts xvi. 13. The people about this settlement have been very loose in their practice. I visited them last year, which was the first visit they ever had from any of our order of ministers. Since, they have had preaching from persons of different persuasions. Lodged at Capt. Jones on the east side of the river; he was taken captive when young, and was detained among the Indians many years. He was free in giving information respecting them, but thought there was very little if any hopes of christianizing them, they had so many objections against receiving the gospel. They usually objected, the gospel was not for them but for white people. That the white people had more knowledge than what they had; they could understand it. He was discouraged about answering their objections. He thought, however, it might be well to converse with some of the most understanding men among them. I accordingly called on Little Beard, a noted warrior, and desired him to go to another interpreter, Captain Smith. He, I understood by an Indian, who spake broken English, agreed to go, but I heard no more of him. Capt. Smith was confined with a lameness. He advised me to visit the Black Chief and his son George Washington. I rode on and missed the road I intended travelling, and gave up almost all hopes of being of any use to the Indians in these villages. But as I was travelling through the flats towards Squaka-hill I met the Black Chief, who conducted me to his son George Washington, who could speak some English. I told him who I was and my business. I shewed him the New Testament, and that it was written by the command of Jesus Christ, to show men their duty. He seemed struck with the idea, and asked me, *How long go?* I told him, and laboured to show him, who Jesus Christ was, how he proved his mission, what he did and suffered, his resurrection, ascension, command to his apostles, &c. and that this command was to teach *all nations*; the Senecas as well as others, &c. He told his father and wife something of this, but complained he could not converse in English only about common things.

things. His father wished me to write to Jones what I had said, and they would go to him, which I did. His wife said, *she too old*, I suppose she thought to learn these things. G. W. conducted me to the river. We met, as I understood, the Young King from Buffalo. He told him, who I was, &c. He was also going to Jones.

Monday, Sept. 16. Came to Allen's hill near the junction of the Canaseroga with the Genesee river. Mr. Charles McNair, son of Esq. M. had just arrived, on his way to his plantation in Pennsylvania. We proceeded on to Gardeau, up the Genesee river about eight miles. This place is sometimes called the Whitewoman's town. She was taken captive when she was about eleven years of age. She supposed she was born on the sea, coming from Ireland. She married an Indian and has raised a family. They have a reserve of about 3 miles square. She had a number of white tenants on the land. I preached to them in the evening from Eph. v. 1, 2. The white woman interpreted to her husband and an old Indian woman, and a number of young Indians stood without, but being timid did not come in. Some of the people here showed a concern for their souls, and stopped and conversed freely after sermon. One woman, however, appeared to be a Universalist; she came from among the poor unhappy Wyoming people, a descendant from New England. Called on Molly Jamison, Tuesday morning. She retains her former name, and her husband and family all take her name. He has been a great warrior, and has travelled as far as New Orleans in war pursuits. She wished to have some one come and teach them the things of religion, and keep a school; hoped they would be better should they keep the Sabbath; expressed her obligations that I had taken pains to come and visit such a poor wicked creature.

Sept. 17. Proceeded on a southerly course up the Genesee river to the next Indian town, which is nine miles from Gardeau. We had no opportunity of conversing with the Indians at the lower part of the Caneadea reserve. A number of people were together at the upper part of the Caneadea reserve, a sensible Indian, who understood some English, very readily laboured to make them understand my business; I spake to him, much as to G. W. the day before.

Sept 20, Friday. Rode 28 miles down the Alleghany a westerly course to the Indian settlements. There was no family on the road, and a great part of the way was only an Indian path. After coming to the settlements we passed three settlements; the most of the Indians were from home, and those at home appeared not willing to entertain us. Night came on. We saw a fire at a distance, but we could not come to it with our horses

horses by reason of the darkness, until Mr. H. went and told the people our distress. One readily came with a brand of fire to light us to his camp. He heartily gave me his hand, conducted me to his camp, gave us the best part of his camp, fed our horses, gave us roast corn and four milk, which was very refreshing. This man's name is Halftown, his brother David was with him, who understood a little English. The next morning I shewed him the New Testament and told my business. His brother conducted us to the cold spring town, about two miles down the river. This town was begun the last year, and now consists of about twenty houses, and they propose building more. The buildings are near together on a straight street on the west bank of the river. A Tuscarora woman interpreted for us. They wished to know where I was from. I told them from Boston, and my business, that I wished to speak to them. They sent for Henery, Cornplanter's son, who has had an English education. I was invited into the King's house, who proved to be the prophet, who has been the means of a great reform of late among the Six Nations of Indians. She said they would be very glad to hear preaching. They wished very much to hear about the Great Spirit. She said she used to hear preaching in North Carolina from whence she lately came, with the remains of her tribe, about twelve in number, excepting a boy whom they left there at school. She had been married to an Irishman by whom she had three children. His name was Dallason. But one of her children by D. was living, a promising little boy, named Jesse. She said she should be glad to hear preaching. Had not heard any for a year. Yesterday the people were together to hear a communication in writing to the prophet from a white man at a distance, who said he had been in a trance. About forty, great and small, assembled this day, Saturday morning, in the council house. I spake to them from Christ's command, *Go teach all nations*, Mat. xxviii. 19. I spake to them of the creation of the world, of the first parents of all men, of the fall, the promise of redemption by the Son of God, of the flood, of the call of Abraham, of the giving of the law, of the birth, life, death, and resurrection of Christ, urged upon them repentance and faith. The prophet and his nephews, who sat at his left hand, took me by the hand at the close of the meeting and thanked me for my labours. They agreed to hear me again on the morrow.

Sept. 22, Lord's day. Met the Indians at the council house, and spake to them from John xx. 13. I recapitulated what I had spoken on the day before. Stated to them the proofs of our Lord's mission, and laboured to show them that none would be benefited by these things, unless from love to Jesus, like Mary they sought and believed in him. I spake to them of
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the curse which was on the Jews and their children, who rejected Christ, and of judgments on the nations because they would not receive him. That our fathers were once ignorant of Christ as the Indian nations are now. That those, who received him were blest, that they made progress in the knowledge of the arts of civilization since they became acquainted with the gospel. That the gospel was not first delivered in our language. But after our fathers received the gospel it was translated into our language, and they became acquainted with the art of printing, &c. I laboured to show them that the nations and people, who did not receive Christ, would certainly be destroyed. I urged on them the necessity of belief in Jesus. I then spake in particular to a white man and his wife, who were formerly from Sutton in Massachusetts. I also spake to the interpreter and the Tuscarora woman in particular, and laboured to show them how much more dreadful it must be with us at the day of judgment, than with others, who had not had our advantages, if we did not believe and obey the Lord Jesus. The prophet, who is also the Chief, in a short speech, expressed his approbation and his readiness to receive me and others, who might visit them on the same business. After consulting together they wished me to tarry another day, and meet them the next morning.

Sept. 23. Monday morning it rained. The man whom they wished to meet them with me was hindered by business. The Chief and Interpreter came to us before we were ready to go to meet them. They informed us some of the Chiefs had been together, and they thought they would not detain me to meet with them this day, as the people in general could not have notice. But if I could consistently visit them after I had been down the river to Warren County in Pennsylvania, he would labour to have all the people together, to hear what I might speak to them. I presented the Interpreter with three tracts, desired him to have them read to him, and that he would tell the Indians what they contained. One of the tracts was written by Coltman on various texts of scripture, respecting salvation by Christ. I read some of these texts to him and explained them. I endeavoured now more particularly to show him the importance of the Indians leaving their ancient superstitions, such as offering dogs in sacrifice, burning tobacco, &c. I told him I understood they had renounced their images. He said that shortly after his return from among the white people, he cut down their image, which they used to ornament with ribbons, &c. and dance around it. The other old superstitions he thought they would not leave. I asked him what his father thought of the gospel; he made me no answer. I told him his father, I had understood, was a man of great understanding.

I wished

I wished, as I did not expect to see him, understanding he was from home, he would tell his father, he must receive the gospel, if he would expect prosperity on himself and family. But he made no answer. I learnt by the Quaker, that Henery Obeal, my interpreter, with whom he repeatedly conversed alone while the Chief was here, thought there was no more impropriety in their dances, than in the organs in Episcopal churches, and singing of hymns. He had been in these churches, and he observed there were different denominations among white people. The Quaker observed he learnt from Henery, they had been together consulting almost all night after the Lord's day, about what I had said to them. Henery wondered, if we viewed these things so important, why we did not send to them before, while they were rich in lands, that they might have retained them. I stated some answers which I wished might be communicated. That the Sanecas had the offer of the gospel many years ago, &c.

This reserve contains about 37 square miles, in general one half mile on each side of the river in the State of New-York, and extends to Pennsylvania line. There are about 450 souls on this reserve and Cornplanter's (John Obeal.) His reserve is one mile square, four miles below the west end of the other, in Pennsylvania. In the year 1798, the society of Friends sent three men to teach the Indians in husbandry and other useful arts; a school was kept some time, and advancements made in reading and writing. They have learnt the smith business, so as to do common work. Many are ingenious in house carpenter work. One learned to make axes in three days. One learned to make sacks in two days. Two are good coopers in making buckets and churns. When the Quakers came to reside among them there was but one horse and two or three cows, and very few swine. Now they have a number of good horses, two or three hundred neat cattle, a great number of swine, some families as many as thirty. Some have salted down pork for sale. For the two first years they were ashamed to be seen to work with the hoe in the field, but now it has become reputable. They now make considerable use of the plough. They have several yoke of oxen, which they trained to work themselves. From a very drunken, idle people, more so than any of the Seneca settlements, they have become the most industrious. By many of them, it is looked upon unfriendly for a white person to offer them liquor. The Friends first settled on Indian lands, but they found many inconveniences. About two years ago they purchased a tract of land contiguous to the most populous part of the reserve. They have erected a grist-mill and saw-mill, to accommodate the Indians, and find it very encouraging to the Indians in many respects. They are now making preparation

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aration to introduce the useful arts of house-wifery, to learn them to spin, knit, sow, &c. Two women came on last spring, to assist in this business.

The exertions in this settlement have had a favourable influence on the other Seneca settlements, in leading many to decline the use of strong liquors, and to employ themselves in the business of husbandry.

The Senecas call the Clergy *Logeteshtosh*, i. e. expounders of writings. The Quakers they call *Deweista*, i. e. people for peace; people who will not deceive or wrong them.

I found it difficult to obtain a free conversation with the Indians respecting their ideas of religion. But I learnt by one of the Quakers, that they considered the supreme Being to be in all places; that he knew their hearts; they suppose the Great Spirit did not make toads and poisonous reptiles and cattle with horns; that the devil made them; that so good a Being as God would not make such evil creatures. They offer white dogs in sacrifice. They have an idea that some superior deity is pleased with these animals; that he has his wrists and arms above the elbows, covered with the skins of these animals, but whether they supposed this being to be supreme or subordinate, this Quaker was not able to inform me, though he has resided about nine years near these Indians and the Oneidas. These dogs they offer alive, and I have understood that some deity hears the cries these animals make under their torments, and pities the offerers in their troubles. Cornplanter, who is thought to be the most intelligent of any of the six nations, who reside in the United States, rejects these ancient usages, except the feast when they gather in the fruits of the earth. He also rejects the gospel. He has observed that ministers of the gospel attend treaties when the Indians sell their lands. That they do not labour to prevent the sale of them; that one of them was the means of his being defrauded out of a reserve of twelve miles square, by giving him a paper, which he supposed to be a security for the land, but which proved to be of *no use*.

The Quakers seemed to suppose there was no great hurt in these ancient religious usages of the Indians. That they were sincere in them, and went according to the light they had. Some white people thought the Quakers were not desirous of other denominations labouring with the Indians. I heard the Quakers' address read, which recommended attending to the *light* within, but I do not remember that it brought any thing of the gospel to view. I suspect this was the first time Christ was ever preached to them on this river.

Sept. 24. Tuesday came down the river by water. Passed Cornplanter's town and landed at Tanjou island, where there is a family of Presbyterians, who gladly received me. They
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are as much as five or six miles from any other family. While I was waiting the next morning I read a sermon to them from 1 Peter iii. 15. Visited two other houses on the river. Here I began to hear much respecting the attention to religion down the river, where great numbers had fallen down. Some seemed to think this attention was beginning to take place in the county of Warren.

Wednesday evening, landed at the town of Warren at the mouth of Connawango Creek. This is a beautiful situation for a town; but there is not as yet but four or five houses on the town-plot.

Sept. 26. Thursday preached a little distance from the town from Ps. lxxii. 6. The people seemed very attentive. Contributed more to the support of missions than I had received since I have been on this mission. The people in this county were principally from the older settlements in Pennsylvania and New Jersey; some few were from New England. One woman after sermon expressed great satisfaction that she had opportunity of hearing preaching so soon after she came to the country. She moved here only last week. She wept when I spake to her of the design of God in sending people to these parts, and of the duties of saints. She expressed much of the humble spirit of a believer in Christ. A young man conversed with me, who has obtained a hope that he was renewed in the spirit of his mind since he came to this country; but he had difficulties respecting the doctrine of divine decrees and particular election. He and several others heard me argue on these points with attention. Several appeared to be seriously impressed.

Sept 29. Lord's day, preached in the Beach-woods about 14 miles from Warrentown, from Matt. iii. 2.

Tuesday, preached at Warren, from Matt. v. 5. After preaching, one lamented her past life, that she had a temper opposite to what I preached. That she had not of late enjoyed religion as formerly, but seemed resolved to reform. Conversed with a German, who in his advanced age has been alarmed about his soul; has learned to read English, and brought many books into the country with him, and lent some of them to his neighbours. His wife was first awakened, and was a means of his awakening, against whom at first he had great enmity.

Brief Account of the Society for propagating the Gospel. Taken from the publications of the Society.

IN the year 1762, a number of gentlemen associated with design to establish a Society for the promotion of Christian knowledge; and for this purpose collected a considerable fund, and obtained

obtained from the government of the province an act of incorporation. This act was not sanctioned by the King, and was of course void. The benevolent and pious designs of the infant Society being thus unfortunately frustrated, their funds were returned to the original donors, their zeal abated, and their efforts ceased.

In the year 1787, a number of gentlemen in Boston and its vicinity, received a commission from the Society in Scotland for promoting Christian knowledge, to superintend funds, which they had devoted to the purpose of christianizing the Indians in this country. The Board of Commissioners, emulous to co-operate with their foreign brethren, in a cause so benevolent and honorary to the Christian character, not only as their agents, but also as principals, by raising funds in America for the like purpose, revived the plan which had proved abortive in 1762, and formed themselves into a society similar to that in Scotland. At their request they were incorporated by an act of the Legislature in November, 1787, and under that act, organized the December following.

To raise funds necessary to carry into effect the design of their institution was their next object. To this end they obtained from the Legislature a *brief* for a collection in all the congregational churches throughout the state. The amount of these collections was less than was expected, being only 1561 dolls. A private subscription among the members of the Society, and other pious and benevolent persons, proved more productive. The following gentlemen have been liberal benefactors to the Society: Honorable John Alford, James Bowdoin, Esq. afterward Governor of the Commonwealth, Moses Gill, Esq. afterward Lieutenant-Governor, William Hyslop, Esq. the Honorable Samuel Dexter, Esq. the Honorable Thomas Russell, Esq. the Honorable Jonathan Mason, the Honorable William Phillips, Ebenezer Storer, Esq. and lately the Reverend Eliakim Wyllys.

The largest benefactor to the Society was the Honorable John Alford, Esq. of Charlestown. In his last will he devised a large sum of money to be devoted to the purpose of spreading the knowledge of the gospel among the Heathen. His executor, Richard Carey, Esq. of Charlestown, upon the institution of this Society, transferred to them to be applied agreeably to the pious intentions of the donor, the sum of Dolls. 10,675 Cts. 18. Yielding at present an annual income of \$497 46.

The Society, the year past, have employed five Missionaries (beside giving the usual aid to the Rev. Messrs. Hawley of Marshpee, and Sergeant of Stockbridge, who labour among the Indians) viz.

Rev.

Rev. Alexander McLean eight months, Rev. Daniel Oliver six months, Rev. Messrs. Piper and Stone three months each, and Rev. Edmund Eastman, two months, all in the District of Maine; and Mr. Lovejoy, who is stationed at the Isles of Shoals, and is partly supported by the Society, and partly by grants from the New Hampshire Legislature. It appears from the journals of these Missionaries, that they have laboured with various, and in some instances, with encouraging success.

Mr. McLean has for many years been a most faithful and a very acceptable Missionary in the service of the Society. His journals have been interesting, and furnished much information for the direction of the Society in dispensing their charity.

Mr. Oliver, during the six months which he spent in the service of the Society, travelled about 1200 miles, preached 133 sermons, visited 196 families, and baptized 7 children. "The Society (he says) from many places, receive the hearty and affectionate thanks of the people for their kind and benevolent assistance in sending Missionaries and books among them;" and speaks gratefully of the kind treatment he received from the people.

Rev. Mr. Stone, while on his Mission, preached 48 sermons, embodied a church at Temple, administered the Lord's supper once, and baptized 8 children. "There is (he says) a small Congregational Society in Litchfield, who have ever been destitute of a regular minister; but be it spoken to their praise, they have regularly, on Lord's days, for 25 years past, met for religious worship, and sung and prayed together, and a sermon has been read on these occasions. Books and sermons, suitable to be read in public, would be thankfully received from the Society, or from benevolent individuals."

Monies, to the amount of between two and three hundred dollars, were voted by the Society, to be put into the hands of the Missionaries, for the purpose of aiding in the establishment and support of schools, in districts, whose inhabitants were poor, and their children uneducated. The effects of this charity have been encouraging. Mr. Eastman, in a letter to the Secretary, writes thus—"In general my lectures have been full, and on the Sabbath, the assemblies have been much crowded. As to the *schools*, I am able to give you a very favourable and satisfactory account. Almost every town or plantation on which I bestowed *one month's* instruction last year, have themselves hired *two, three*, and in some instances *four* months, this year. Excited by the generosity of your Society, they are now in most of the towns and plantations doing to the extent of their ability; so that in some places, I had no room to bestow their bounty this year. To others, whom I believed to
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be truly needy, I have this year paid for instruction, agreeable to your order, *forty-five dollars.*"

The sum of three hundred dollars was expended the last year in the purchase of Bibles, Testaments, Psalm-Books, Spelling-Books, and various religious books and tracts, a part of which have been already distributed, and the remainder, it is expected, will be taken by the Missionaries next spring. The accounts from all the Missionaries agree, that the harvest in this part of the Lord's vineyard is great, but faithful, discreet, and pious labourers are few.

From the Rev. Mr. Sergeant we have received the pleasing intelligence, that about one third part of the Oneida tribe, called the *Pagan party*, or *followers of the Prophet*, amounting to about 250, who live between Oneida and New Stockbridge, were determined to join his congregation at the commencement of this year. He expresses strong hope, by the blessing of God, that the two parties (Pagan and Christian Indians) may be united, both in a civil and religious view. If these prospects are realized, it will rejoice the hearts of all, who wish well to the poor, benighted heathen of our country.

The speeches of the Pagan Chiefs, and the answers of the Stockbridge Indians, are interesting, and given, some of them, at length, in Mr. Sergeant's journal.

This accession will increase the labours of this pious and faithful Missionary, and at his advanced age, render necessary a colleague, to enable him to visit and instruct his flock in their families, a very important branch of ministerial, especially of a Missionary's duty.

The funds of the Society have remained, without any considerable alteration, for several years past. The amount of stock on interest, belonging to the Society, is Dols. 22,407 22, the income of which is Dols. 1174 43, Dols. 491 09 of which, is appropriated by the donors to particular objects.

The liberal patronage, which the Honourable Legislature of the Commonwealth has bestowed on the Society, by their annual grants, for many years past, the Society have reason to believe has been employed for the lasting benefit of a needy and very deserving portion of its inhabitants; and so long, as it shall be thus bestowed, it is hoped it will be continued.

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Donations to the Society.

Received by Rev. Mr. Stone, from the town of Temple,	- - - - -	Dols. 20
From Mr. Johnson	- - - - -	59
By Rev. Mr. Oliver, from the town of N. Yarmouth	- 12	
Pittston	- - - - -	18
Winthrop	- - - - -	11 4
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		Dols. 61 54

OFFICERS

Of the Society for the year ending May, 1806.

Hon. James Sullivan, Esq. *President*,
 Hon. Oliver Wendell, Esq. *Vice President*,
 Ebenezer Storer, Esq. *Treasurer*,
 Rev. John Eliot, D. D. *Vice Treasurer*,
 Rev. Jedidiah Morse, D. D. *Secretary*,
 Rev. Abiel Holmes, D. D. *Assistant Secretary*,
 Rev. John Lathrop, D. D.
 Rev. Joseph Eckley, D. D.
 William Phillips, Esq.
 Mr. Samuel Salisbury,
 Hon. Dudley A Tyng, Esq.
 Mr. James White,
 Rev. Jedidiah Morse, D. D.

} *Select Committee.*

The following is a List of Members living, January 1st, 1806.

Rev. Thomas Barnard, D. D.	Samuel Parkman, Esq.
Rev. Joshua Bates,	Rev. Elijah Parish,
Alden Bradford, Esq.	Eliphalet Pearson, LL. D.
Mr. Benjamin Bussey,	Hancock Professor of the He-
Rev. William Channing,	brew and Oriental Languages,
Hon. Richard Cranch,	& the English Language,
Hon. Francis Dana,	William Phillips, Esq.
Hon. John Davis,	Rev. Eliphalet Porter,
Hon. Thomas Dawes,	Daniel D. Rogers, Esq.
Rev. Joseph Eckley, D. D.	Mr. Samuel Salisbury,
Samuel Elliot Esq.	Ebenezer Storer, Esq.
Rev. John Eliot, D. D.	Hon. James Sullivan, Esq.
Rev. Nathaniel Emmons, D. D.	Hon. John Treadwell, Esq.
Rev. Levi Frisbie,	Hon. Cotton Tufts, Esq.
David S. Greenough, Esq.	Hon. Dudley A. Tyng, Esq.
Rev. Abiel Holmes, D. D.	Mr. Samuel H. Walley,
Mr. David Hyslop,	Hon. Oliver Wendell, Esq.
Rev. John Lathrop, D. D.	Rev. Samuel West, D. D.
Hon. Benjamin Lincoln,	Mr. James White,
Rev. Joseph Mc Kean, D. D.	Ebenezer Wight, Esq.
President of Bowdoin College,	Samuel Williams, LL. D.
Rev. Jedidiah Morse, D. D.	Mr. William Woodbridge.

A great part of the members of the aforementioned Society compose also a *Board of Commissioners* of the Society in Scotland for propagating Christian Knowledge. They regularly draw on the gentlemen in Scotland for the salaries of the
 Rev.

Rev. Mr. Sergeant, and other Missionaries, employed by them among the Indians ; and hold a constant correspondence with the Secretary. The monies which they receive from the Society in Scotland, arise out of a fund collected many years ago, with the assistance of the late Dr. Whitaker and Mr. Occum, who were sent to Great Britain for this purpose. The Indian School, styled *More's School*, connected with Dartmouth College, is supported from this fund, and its pecuniary concerns are superintended by the Board of Commissioners, residing principally in Boston.

The present Officers of this Board are, Hon. Oliver Wendell, *President*, Ebenezer Storer, Esq. *Vice President*, William Phillips, Esq. *Treasurer*, Jedidiah Morse, D. D. *Secretary*. *Standing Committee*, Joseph Eckley, D. D. Rev. Eliphalet Porter, William Phillips, Esq. John Eliot, D. D. and Jedidiah Morse, D. D.

N. B. *New Members* are nominated by the Board at Boston to the *Society in Scotland*, which, according to the Constitution, holds the right of *election* in its own body.

POETRY.

JESUS.

IN the dear person of his Son,
Himself the Father shews ;
And he who truly knows the one,
The other also knows.

In him, as in a glass, we see
Unhurt, and undismay'd,
The glories of the DEITY
United, and display'd.

With mingled beams here truth and love,
Justice and goodness shine,
Angels and saints with joy behold
An object so divine.

Here would I fix my ravish'd eyes,
And never move from hence ;
Compar'd to this what trifling toys
Are the delights of sense !
